

**THE  
AMERICAN  
MORAL & SENTIMENTAL MAGAZINE.**

**NOVEMBER 6, 1797.**

**ADVANTAGES OF READING.**

**B**y reading we acquaint ourselves, in a very extensive manner, with the affairs, actions, and thoughts of the living and the dead, in the most remote nations, and in the most distant ages; and that with as much ease as tho' they lived in our own age and nation. By reading of books we may learn something from all parts of mankind; whereas by observation we learn all from ourselves, and only what comes within our own direct cognisance: by conversation we can only enjoy the assistance of very few persons, viz. those who are near us, and live at the same time that we do, that is, our neighbours and contemporaries. But our knowledge is still much more narrowed if we confine ourselves merely to our own solitary reasonings without much observation or reading; for then all our improvement must arise only from our own inward powers and meditations.

---

*Extracts from BARTRAM's Travels*

[Concluded from page 280.]

**T**HE Indian not returning, I set sail alone. The little lake, which is an expansion of the river, now appeared in view; on the east side are extensive marches, and on the

VOL. I.

O o

other

other, high forests and orange groves, and then a bay, lined with vast cypress swamps, both coasts gradually approaching each other, to the opening of the river again, which is in this place about 300 yards wide. Evening now drawing on, I was anxious to reach some high bank of the river, where I intended to lodge, and agreeably to my wishes, I soon after discovered on the west shore a little promontory, at the turning of the river, contracting it here to about 150 yards in width. This promontory is a peninsula, containing about three acres of high land, and is one entire orange grove, with a few live oaks, magnolias and palms. Upon doubling the point I arrived at the landing, which is a circular harbour, at the foot of the bluff, the top of which is about twelve feet high; the back of it is a large cypress swamp, that spreads each way, the right wing forming the west coast of the little lake, and the left stretching up the river many miles, and encompassing a vast space of low grassy marshes. From this promontory, looking eastward across the river, I beheld a landscape of low country, unparalleled as I think; on the left is the east coast of the little lake, which I had just passed; and from the orange bluff at the lower end, the high forests begin, and increase in breadth from the shore of the lake, making a circular sweep from the right, and contain many hundred thousand acres of meadow; and this grand sweep of high forest encircles, as I apprehend, at least twenty miles of these green fields, interspersed with hommocks or islets of evergreen trees, where the sovereign magnolia and lordly palm stands conspicuous. The islets are high shelly knolls, on the sides of creeks or branches of the river, which wind about and drain off the superabundant waters that covers these meadows during the winter season.

The evening was temperately cool and calm. The crocodiles began to roar and appear in uncommon numbers along the shores and in the river. I fixed my camp in an open plain

plain, near the utmost projection of the promontory, under the shelter of a large live oak, which stood on the highest part of the ground, and but a few yards from my boat. From this open, high situation, I had a free prospect of the river, which was a matter of no trivial consideration to me, having good reason to dread the subtle attacks of the alligators, who were crouding about my harbour. Having collected a good quantity of wood for the purpose of keeping up a light and smoke during the night, I began to think of preparing my supper, when, upon examining my stores, I found but a scanty provision. I thereupon determined, as the most expeditious way of supplying my necessities, to take my bob and try for some trout. About 100 yards above my harbour began a cove or bay of the river out of which opened a large lagoon. The mouth or entrance from the river to it was narrow, but the waters soon after spread and formed a little lake, extending into the marshes: its entrance and shores within I observed to be verged with floating lawns of the pistia and nymphaea and other aquatic plants; these I knew were excellent haunts for trout.

The verges and islets of the lagoon were elegantly embellished with flowering plants and shrubs; the laughing coots with wings half spread were tripping over the little coves and hiding themselves in the little tufts of grass; young broods of the painted summer teal, skimming the still surface of the waters, frequently surprized by the voracious trout; and he, in turn, as often by the subtle alligator. Behold him rushing forth from the flags and reeds. His enormous body swells. His plaited tail brandished high, floats upon the lake. The waters like a cataract descend from his open jaws. Clouds of smoke issue from his dilated nostrils. The earth trembles with his thunder. When immediately from the opposite coast of the lagoon, emerges from the deep his rival champion. They suddenly dart upon each other. The boiling surface of the lake marks their rapid course, and a terrific conflict commences.



mences. They now sink to the bottom folded together in horrid wreaths. The water becomes thick and discoloured. Again they rise, their jaws clap together re-echoing through the deep surrounding forests. Again they sink, when the contest ends at the muddy bottom of the lake, and the vanquished makes a hazardous escape, hiding himself in the muddy turbulent waters and lodge on a distant shore. The proud victor exulting returns to the place of action. The shores and forests resound his dreadful roar, together with the triumphing shouts of the plated tribes around, witnesses of the horrid combat.

My apprehensions were greatly alarmed after being a spectator of so dreadful a battle. It was obvious that every delay would but tend to increase my danger and difficulties, as the sun was near setting, and the alligators gathered around my harbour from all quarters. From these considerations I concluded to be expeditious in my trip to the lagoon, in order to take some fish. Not thinking it prudent to take my fusée with me, lest I might lose it overboard in case of a battle, which I had every reason to dread before my return, I therefore furnished myself with a club for my defence, went on board, and penetrating the first line of those which surrounded my harbour, they gave way; but being pursued by several very large ones, I kept strictly on my watch, and paddled with all my might towards the entrance of the lagoon, hoping to be sheltered there from the multitude of my assailants; but ere I had half way reached the place, I was attacked on all sides, several endeavoured to upset the canoe. My situation now became precarious to the last degree; two very large ones attacked me closely, at the same instant rushing up with their heads and part of their bodies above the water, roaring terribly and belching floods of water over me. They struck their jaws together so close to my ears, as almost to stun me, and I expected every moment to be dragged out of the boat, and instantly devoured, but I plied my weapons so effectually about



me, though at random, that I was so successful as to beat them off a little; when, finding that they designed to renew the battle I made for the shore as the only means of my preservation; for, by keeping close to it, I should have my enemies on one side only, whereas I was surrounded by them; and there was a probability, if pushed to the last extremity, of saving myself, by jumping out of the canoe on shore, as it is easy to outwalk them on land, although comparatively as swift as lightning in the water. I found this last expedient alone could fully answer my expectation, for as soon as I had gained the shore, they drew off and kept aloof. This was a happy relief, as my confidence was, in some degree, recovered by it.

On recollecting myself, I discovered that I had almost reached the entrance of the lagoon, and determined to venture in, if possible to take a few fish, and then to return to my harbour, while day-light continued; for I could now, with caution and resolution, make my way with safety along shore; and indeed there was no other way to make my retreat through the marshes and reeds, which, if I could even effect, would have been in a manner throwing myself away, for then there would have been no hopes of my recovering my bark, and returning with safety to any settlement of men. I accordingly proceeded, and made good my entrance into the lagoon though not without opposition from the alligators, who formed a line across the entrance, but did not pursue me into it, nor was I molested by any there, though there were some very large ones in a cove at the upper end.

I soon caught more trout than I had present occasion for, and the air was too hot and sultry to admit of their being kept for many hours. I now prepared for my return to camp, which I succeeded in with but little trouble, by keeping close to the shore; yet I was opposed upon re-entering the river out of the lagoon, and pursued near to my landing particularly

by

by an old daring one, about twenty feet in length, who kept close after me; and when I stepped on shore and turned about, in order to draw up my canoe, he rushed up near my feet and lay there for some time, looking me in the face, his head and shoulders out of the water. I resolved he should pay for his temerity; and having a heavy load in my fusée, I ran to my camp. and returning with my piece, found him with his foot on the gunnel of the boat, in search of fish. On my coming up, he withdrew silently and slowly into the water, but soon returned and placed himself in his former position, looking at me, and seeming neither fearful nor any way disturbed. I soon dispatched him by lodging the contents of my gun in his head, and then proceeded to cleanse and prepare my fish for supper; and accordingly took them out of the boat, laid them on the sand close to the water, and began to scale them; when raising my head, I saw before me, through the clear water, the head and shoulders of a large alligator, moving slowly towards me. I instantly stepped back, when, with a sweep with his tail, he brushed off several of my fish. It was certainly most providential that I looked up at that instant, as the monster would probably, in less than a minute, have seized and dragged me into the river.

[To be continued.]

### THE WELCH INDIANS:

No. V.

[Continued from page 272.]

ABOUT twenty years ago I became acquainted with a Mr. *Binon*, of Coyty, in the county of Glamorgan. He had been about thirty years absent from his native country, and during a great part of that time an Indian trader from Philadelphia. Being once with some friends in his company, and the Welch language being the subject of conversation, he

he told us that there was in North America a tribe of Welch Indians, who spoke the Welch language with much greater purity than we speak it in Wales. Indulging my natural inquisitive turn of mind, I desired him to favor me with an account of what he knew of those people, upon which he gave me the following information, viz. that about the year 1750, being one of a party of five or six traders, they penetrated much farther than usual into the remotest parts of the continent, far beyond the Mississippi, where to their great surprize, they found a nation of Indians, who spoke the *Welsh tongue*; they gave Mr. Binon a very kind reception, but were very suspicious of his English companions, and took them for Spaniards or Frenchmen, with whom they seemed to be at war; but Mr. Binon soon removed their doubts, on which a friendly intercourse ensued. Those Indians had iron amongst them, lived in stone-built villages, and were better clothed than other tribes. There were some ruinous buildings amongst them: one appeared like an old Welch castle; another like a ruined church &c. They shewed Mr Binon a MS. book, which they carefully kept, believing that it contained the mysteries of religion, and said, that it was not long since a man had been among them who understood it. This man (whom they esteemed a prophet) told them they said that a people would some time visit them, and explain to them the mysteries contained in their book, which would make them completely happy. They very anxiously asked Mr. Binon if he understood it; and being answered in the negative, appeared very sad, and earnestly desired him to send one to them who could explain it. After he and his fellow English travellers had been for some time amongst them, they departed, and were conducted by those friendly Indians for many days through vast deserts, and were plentifully supplied by them with a profusion of provision, which the woods afforded; and after they had been brought to a place they well knew, they parted with their numerous Indian guides, who wept bitterly on their



their taking leave of them, and very urgently intreated Mr. Binon to send a person to them that could interpret their talk. On his arrival at Philadelphia, and relating the story he found that the inhabitants of the Welch tract had some knowledge of these Indians, and that some Welchmen had before been amongst them.

#### REMARKS ON THE FOREGOING.

Captain Cook found plenty of iron at Nootka Sound, that did not appear to be of European, Spanish, American, or Asiatic manufacture.

The Padoucas are in about 110 degrees west longitude, according to most maps; Nootka sound is 125 west, according to Captain Meares; by whose discoveries, it appears that those two Indian nations have an easy communication with each other by the straits of Juan de Fuca and the river Oregon, which appears to have been discovered as far as ten degrees, at least, east of Nootka.

In Coxe's description of Louisiana, &c. 1782, it is said, page 63 (see also page 19,) that the Baron La Hontan having traced the Missouri for eight hundred miles due west, found a east lake, on which inhabited two or three great nations, much more civilized than other Indians; and says, that out of this lake a great river disembogues itself into the South Sea.—*Query*—Does not this river seem to be the Oregon of Captain Meares?

Charlevoix, vol. II. p. 225 of the English translation mentions a great lake very far to the west of the Mississippi, on the banks of which are a people resembling the French, with buttons on their cloaths, living in cities, and using horses in hunting the buffalo; that they are clothed with the skins of that animal: but without any arms but the bow and arrow.

Bossu, in his account of Louisiana, vol. 1. page 182, says that he had been informed by the Indians of a nation of *cloath-ed people*, far to the westward of the Mississippi, who inhabited *great villages built with white stone, navigable in great pirag-nas on the great salt water lakes, and were governed by one despotic chief, who sent great armies into the field.*

It deserves attention that the Maftatatas of Charlevoix, and the Matocantes of Coxe seem to retain something of Madoc in their names.

Bossu, page 393, observes that "Powel, an English writer, mentions in his history of Wales, that in the year 1170; there was a war in that country for the succession of the throne. A bastard took the crown from the legitimate children; one of the latter whose name was *Madoc*, embarked in order to make new discoveries. Directing his course to the westward, he came to a country, the fertility and beauty of which was amazing. As this country was without inhabitants, *Madoc* settled in it. *Hakluit* assures us that he made two or three voyages to England to fetch inhabitants; who upon the account he gave of that country, went to settle with him. The English believe that this Prince discovered *Virginia*. *Peter Martyr* seems to give a proof of it, when he says that the nations of *Virginia* and those of *Guatemala* celebrate the memory of one of their ancient heroes, whom they call *Madoc*. Several modern travellers have found ancient British words used by the North American nations. The celebrated Bishop *Nicholson* believes that the *Welsh* language has formed a considerable part of the languages of the American nations. There are antiquarians who pretend that the Spaniards got their double or guttural *l* (*ll*) from the Americans, who according to the English, must have got it from the Welsh."

[To be continued.]

*A Narrative of the inhuman Treatment of Captain RICHARD CHASE in the EAST INDIES, in a Letter to his Mother.**Continued from page 254.*

ON the 19th of September 1781, I was told Hyder Ali had selected all the young men out of another prison, and by force made them Mahometans. Think, O think! how this intelligence must rack my mind! It was true, youth had some years left me, but I had a florid complexion, and was very stout. However, God be praised, this storm blew over, and nothing material happened until the 26th of March 1782. We had been told a peace was on the carpet, and that we should all soon be released; but in one moment those hopes were blasted; for in the afternoon of that very day, eighteen Officers more, taken prisoners with Colonel Braithwaite, were brought into our jail, and gave us the most melancholy account of our affairs. Oh! let any person conceive (if they can) what a severe stroke this was to me, and all of us, to see at that moment, after eighteen months long and severe confinement, eighteen more added to our number, and our hopes of peace entirely at an end; for the more victorious they got, the more cruel they were, and much less inclined to make peace.

A heavy miserable time we dragged on, until the month of February 1783, when Lieutenant Sampson, a most noble, generous, charming youth, was beckoned out of our prison, and, horrid to pronounce it, to be poisoned with two other Officers, in cold blood. Oh! my heart bleeds at the remembrance of him, taken from us in so inhuman a manner, and sacrificed without any real cause. O! my mother, he was one of my most intimate friends. Finding this diabolic thought had entered Tippu Sultan's head (Hyder's successor) I and every one of us expected to share the same fate. We

were



were all in the same predicament. We had no greater claim to favour than those who were gone before us ; and we were in hourly expectation of death. But God be praised, the French peace took place, or every soul of us must have followed this worthy young man.

A cessation of arms took place in the beginning of August 1783 ; during which Tippo Sultan, an infernal devil on earth, by the most unparalleled instances of barbarity and cruelty, poisoned one Major and seventeen officers on a rock fifty miles from Seringnapatan ; and on the sixth of September of the same year, he ordered the same dreadful dose to be given to General Mathews, having previous to it, loaded him with heavy irons, and no doubt, treated him with every cruelty his malice could invent. Thus died the conqueror of the Malabar coast. His valor, I am certain, so exasperated Tippo, that nothing could satisfy him but his blood ; nay not even that, for he ordered his poor brother and another officer to be murdered in a wood.

The long cessation of arms, I thought would never have an end, and it was pregnant with every scene of bloody cruelty, which human nature could invent, but on the twenty second of March 1784 (great and glorious day!) Tippo's people called out for three of the highest officers out of our prison. What for? Why, to be murdered, no doubt as others had been before them. However, upon asking the reason of a man who had never yet deceived us ; he cried aloud, Peace, peace, is now made ; and Tippo and the English are friends. " Oh heavens ! Oh heavens ! " Echoed thro' the prison ; Does this man speak truth or not ? Yet doubting him until he produced corroborating circumstances, which proved him to be a messenger of peace.

Now, in a single moment, were those hearts made glad, which for three years, seven months, and fifteen days

days, had been almost torn asunder. Language is too weak to paint the happy scene. Your imagination will far exceed my feeble pen. Suffice it to say, on the twenty-third, our irons was taken off, and we was conducted to the hull of the Carnatic which I had despaired of ever seeing again.

Thus, my dear mother, I have given you a particular account of my long and unparalelled captivity; as well as my happy enlargement from the same; the latter of which is an event of such magnitude, that it is past all doubt it was an act of the Supreme Being, the great God our Saviour, for without his aid and support, we must have fallen martyrs to such unparalelled cruelties.

And now dear and honored madam, what more shall I say, but only assure you that I bear the same real regard to you that I ever did; and I hope you will believe me, when I assure you that fourteen years in India have neither made me forget my God nor my mother, two very troublesome things to most young men of pleasure in this country. But before I conclude, I call upon you to give praise and thanks to the great God our Saviour for my most merciful preservation and deliverance; for I called upon him in the jail, and he alone was my Saviour and deliverer. I never desire to return a rich man to your arms, I only covet a decent fortune to buy a little retreat in my native country: and to dedicate the remainder of my life to God and you, Yours, &c.

R. CHASE.

ANEC.

## ANECDOTES.

**I**T is well known that Peter the Great inspected with the greatest attention and care, the work-shops of different artists. He frequented that of Muller, who was master of a forge in Istria, and learned there to forge bars of iron. One of the last days which he passed in that place, he forged eighteen feet (a foot weighs forty pounds nearly.) One of the gentlemen of his bed-chamber and his boyards supplied coals, stirred the fire, and worked the bellows. When Peter had finished, he went to the proprietor, praised his manufactory, and asked him how much he gave his workmen per foot. "Three copecks or an altina," answered Muller. "Very well," replied the Czar; "I have then earned eighteen altinas." Muller fetched eighteen ducats, offered them to Peter, and told him that he could not give a workman like his Majesty less per foot. Peter refused—"Keep your ducats," said he, "I have not wrought better than any other man; give me what you would give to another: I want to buy a pair of shoes, of which I am in great need." At the same time he shewed him his shoes, which had been once mended, and were again full of holes. Peter accepted the eighteen altinas, and bought himself a pair of new shoes, which he used to shew with much pleasure, saying, "These I earned with the sweat of my brow."

A merchant of Antwerp named John Deans, having lent some millions of money to the Emperor Charles the Fifth, begged him to do him the honor of coming to dine with him. The Emperor, loth to refuse on account of the obligation under which he was, accepted the offer, and went to his house at the time appointed. The merchant spared nothing to gratify his royal guest, and, animated with a generosity rarely to be met with, caused fire to be set to a pile of cinnamon, and taking



the bond which his Majesty had given him as a security for his money, threw it into the flames, saying, "Sire, you are now out of my debt."

Doctor South, one of the chaplains of Charles the Second, preaching on a certain day before the court, which was composed of the most profligate and dissipated men in the nation, perceiving in the middle of his discourse, that sleep had gradually taken possession of his hearers, the doctor immediately stopped short, and changing his tone of voice, called out to Lord Lauderdale three times. His lordship standing up, "My Lord," says South, with great composure, "I am sorry to interrupt your repose, but I must beg of you that you will not snore quite so loud, lest you awaken his Majesty."

Charles the Fifth going to see the cloister of the Dominicans at Vienna, fell in with a peasant upon the road who was carrying a pig; the noise of which being disagreeable to the Emperor, he asked the peasant if he had not learned the method of making a pig be quiet? The rustic confessed ingeniously that he had not, and added that he should be very glad to be acquainted with it. "Take the pig by the tail," said the Emperor, "and you will see that it will soon be silent." The peasant finding that the Emperor was in the right, said, "You must have learned your trade much earlier than I, Sir, since you understand it a great deal better."

---

*THE WAY by which the Children of Israel passed the RED SEA, at the time of their Deliverance from the Land of Egypt.*

[From Mr. Bruce's Travels, Vol. 1. Page 229.]

AS the scripture teaches us, that this passage was under the influence of a miraculous power, no particular circumstance of breadth or depth makes one place

place likelier than another. The land of Goshen, where the Israelites dwelt in Egypt, was the country lying east of the Nile, and not overflowed by it, bounded by the mountains of the Thebaid on the south, by the Nile and Mediterranean on the west and north; and the Red Sea and desert of Arabia on the east. It was the Heliopolitan name. Its capital was On, from predilection of the letter O, common to the Hebrews, they called it Goshen; but its proper name was Geshen, the country of grass, or pasturage, or of the shepherds, in opposition to the rest of the land, which was sown after having been overflowed by the Nile.

There were three ways by which the children of Israel, flying from Pharaoh, could have entered Palestine. The first was by the sea coast, by Gaza, Askelon, and Joppa. This was the plainest and nearest way, and therefore safest for people incumbered with kneading troughs, cattle, and children. The sea coast was full of rich commercial cities, the mid-land was cultivated and sown with grain. The eastern part, nearest the mountains, was full of cattle and shepherds, as rich a country, and more powerful than the cities themselves.

This narrow valley, between the mountains and the sea, ran all along the eastern shore of the Mediterranean, from Gaza northward, comprehending the low part of Palestine and Syria. Now, here a small number of men might have passed, under the laws of hospitality; nay, they did constantly pass, it being the high road between Egypt and Tyre and Sidon. But the case was different with a multitude, such as six hundred thousand men, having their cattle along with them. These must have occupied the whole land of the Philistines, destroyed all private property, and undoubtedly have occasioned some revolution, and as they were not now intended to be put in possession of the land of promise,

promise, the measure of the iniquity of the nations being not yet full, God turned them aside from going that way, though the nearest, "lest they should see war," Exod. xiii. 17. that is, lest the people should rise against them and destroy them.

There was another way which led south-west, upon Beersheba and Hebron, in the middle, between the Dead Sea and the Mediterranean. This was the direction in which Abraham, Lot, and Jacob are supposed to have reached Egypt. But there was neither food nor water there to sustain the Israelites. When Abraham and Lot returned out of Egypt, they were obliged to separate by consent, because Abraham said to his brother, "The land will not bear us both." Gen. chap. xlii. ver. 6th. Exod. chap. xiii. ver. 7th.

The third way was straight east into Arabia, pretty much the road by which the pilgrims go at this day to Mecca, and the caravans from Suez to Cairo. In this track they would have gone round by the mountains of Moab, east of the Dead Sea, and passed Jordan in the plain opposite to Jericho, as they did forty years afterwards. But it is plain from scripture, that God's counsels were to make Pharaoh and his Egyptians an example of his vengeance; and, as none of these roads led to the sea, they did not answer the divine intention.

About twelve leagues from the sea, there was a narrow road which turned to the right, between the mountains, through a valley called Badeah, where their course was nearly south-east; this valley ended in a pass, between two considerable mountains, called Gewoube on the south, and Jibbel Attrakah on the north, and opened into the low stripe of country which runs all along the Red Sea; and the Israelites were ordered to encamp at Pihabiroth, opposite to Baal-zephon, between Migdol and that sea.



It will be necessary to explain these names. Badeah Dr. Shaw interprets, the Valley of the Miracle, but this is forcing an etymology, for there was yet no miracle wrought, nor was there ever any in the valley. But Badeah means barren, bare, and uninhabited, such as we may imagine a valley between stony mountains, a desert valley. Jibbel Attakah, he translates also, the Mountain of Deliverance. But so far were the Israelites from being delivered on their arrival at this mountain, that they were then in the greatest distress and danger. Attakah means, however, to arrive, or come up with, either because there they arrived within sight of the Red Sea, or, as I am rather inclined to think, this place took its name from the arrival of Pharaoh, or his coming in sight of the Israelites, when encamped between Migdol and the Red Sea.

Pihahiroth is the mouth of the valley, opening to the flat country and the sea; as I have already said, such are called Mouths, in the Arabic, Fum; as I have observed in my journey to Cossair, where the opening of the valley is called Fum el Beder, the mouth of Beder; Fum el Terfowey, the mouth of Terfowey. Hhoreth, the flat country along the Red Sea, is so called from Hhor, a narrow valley where torrents run, occasioned by sudden irregular showers. Such we have already described on the east side of the mountains, bordering upon that narrow flat country along the Red Sea, where temporary showers fall in great abundance; while none of them touch the west side of the mountains or valley of Egypt. Pihahiroth then is the mouth of the valley Badeah, which opens to Hhoreth, the narrow stripe of land where showers fall.

Baal-Zephon, the God of the watch-tower, was probably some idol's temple, which served for a signal-house upon the Cape which forms the north entrance.

of the bay opposite to Jibbel Attakab, where there is still a mosque, or saint's tomb. It was probably a light-house, for the direction of ships going to the bottom of the gulf, to prevent mistaking it for another foul bay, under the high land, where there is also a tomb of a saint called Abou Derage.

The last rebuke God gave to Pharaoh, by slaying all the first-born, seems to have made a strong impression upon the Egyptians. Scripture says, that the people were now urgent with the Israelites to be gone, for they said, "We be all dead men." Exod. ch. xii. 33. And we need not doubt, it was in order to keep up in their hearts a motive of resentment, strong enough to make them pursue the Israelites, that God caused the Israelites to borrow, and take away the jewels of the Egyptians; without some new cause of anger, the late terrible chastisement might have deterred them. While, therefore, they journeyed eastward towards the desert, the Egyptians had no motive to attack them, because they went with permission there to sacrifice, and were on their return to restore them their moveables. But when the Israelites were observed turning to the south, among the mountains, they were then supposed to flee without a view of returning, because they had lost the way of the desert; and therefore Pharaoh, that he might induce the Egyptians to follow them, tells them, that the Israelites were now entangled among the mountains, and the wilderness behind them, which was really the case, when they encamped at Pihahiroth, before, or south of Baal-Zephon, between Migdol and the sea. Here, then, before Migdol, the sea was divided, and they passed over dry shod to the wilderness of Shur, which was immediately opposite to them; a space something less than four leagues, and so easily accomplished in one night.

Three days they were without water, which would bring them to Korondel, where is a spring of brackish, bitter water, to this day, which probably were the waters of Marah.

The natives still call this part of the sea Bahar Kolum, or the Sea of Destruction, and just opposite to Pihahiroth is a bay, where the north cape is called Ras Mufa, or the Cape of Moses, even now. These are the reasons why I believe the passage of the Israelites to have been in that direction. There is about fourteen fathom of water in the channel, and about nine in the sides, and good anchorage every where; the farthest side is a low sandy coast, and a very easy landing place.

It was proposed to Mr. Niebuhr, when in Egypt, to inquire, upon the spot, Whether there were not some ridges of rocks, where the water was shallow, so that an army at particular times might pass over? Secondly, Whether the Etesian winds, which blow strongly all summer from the north-west, could not blow so violently against the sea, as to keep it back on a heap, so that the Israelites might have passed without a miracle? And a copy of these queries was left for me, to join my inquiries likewise.

But I must confess, however learned the gentlemen were, who proposed these doubts, I did not think they merited any attention to solve them. This passage is told us, by scripture, to be a miraculous one; and if so, we have nothing to do with natural causes. If we believe in God that he made the sea, we must believe he could divide it when he sees proper reason, and of that he must be the only judge. It is no greater miracle to divide the Red Sea, than to divide the river of Jordan.

*[To be concluded in our next.]*

DESCRIP.



*DESCRIPTION of the ESSENES a sect among the JEWS.*

**T**HE Essenes are by nation Jews; the most united and friendly people one with another under the sun. They have the same aversion to pleasure that they have to vice, and reckon upon continence, and the command of the passions, as a virtue of the first rate. They have no great reverence for marriage; but for other peoples children, that they take under their care while they are young and tender, they value them as their own flesh and blood, and train them up accordingly. They are not yet against marriage, as enemies to the race and succession of mankind; but they have an opinion that the fair sex is frail, and intemperate, and hardly to be kept within the compass of fidelity to one single man.

As to the matter of wealth and the goods of this world, they have it all in contempt, and do not so much as know what it is to be rich or poor, for it lies all in common, as a condition of the society. By this means no man shall be contemptible because he is poor, nor honorable for being rich; but the whole party shall live like brethren, being all equal sharers in one common patrimony.

They will not suffer any oil to come upon their bodies; or if such a thing should happen, they are never quiet till they get it out again. They value themselves upon the plain simplicity of their appearance, tho' never so coarse; provided only that their garments are white and clean.

They choose their stewards for the receipt and menage of their revenues, out of the best men they have, and leave it to their discretion to make a distribution of them to every man in proportion according to his need.

They have no one certain place of abode, but disperse themselves up and down into several cities; where they are ever ready and open to entertain all comers, of their own sect, and as free as if they were at home, tho' they never saw one another in their lives before.

They

They carry nothing about with them when they travel, but arms for their security upon the high way. They have some body or other in every city to take care of their friends, that they want neither lodging, food, garments, nor other necessaries. The dress they wear resembles that of children when they are under the charge of masters and governors.

They never change either their gowns or their shoes, but when the one is torn, or the other worn out. They neither buy nor sell among themselves; but help one another with what they want, and what one wants the other supplies: not by way of exchange; but the one is obliged to give, and the other at liberty to receive.

They are the strictest in religious matters of all men living. They make a conscience of speaking no one word of common business before the sun rises; but they have certain traditional forms of prayer for that occasion, imploring particularly from God, that the sun may shine upon them. After this act of devotion they are all dismissed to their several tasks and employments; and when they have studied, and wrought hard till eleven at noon, they meet again with linen clothes thrown over them and so wash themselves all over with cold water. Upon this purification, they retire to their cells: where no mortal of any other profession is allowed so much as to breathe upon them. From this they enter into a refectory, which they account little less holy than the temple itself. When they have stayed there a while, without a word speaking, the baker brings up every man his loaf, and the cook, every man his plate, or mess of soup, and sets it before him. The priest then blesses the meat, and not a creature dare so much as touch it till the grace be over. And so after dinner, another grace again; for they never failed to give God thanks both before and after meat, as the author of the blessing. This duty being over, they quit their habits, as in some measure sacred; and so to their ordinary work again.

again till evening. They go next to supper, as before; where they sit together, guests and all, if they have any, at the same table.

There's no manner of noise or disorder in those houses. They speak by turns: and this way of gravity and silence gives strangers a great veneration for them. This is the effect of a constant course of sobriety, in their moderation of eating and drinking only to suffice nature.

They are not allowed to do any thing without the advice of their superiors; saving only in offices of assistance and compassion, and there they are at liberty; for every man is free to help the virtuous, and to relieve every good man in want. 'Tis true they are not allowed to give any thing to their relations without leave of their governors.

They are great masters of their passions; men of good faith; lovers of peace, and their word at least as sacred as their oath: for they do effectually look upon taking of an oath worse than perjury, and account of him for a liar and a man of no credit, that cannot be believed without bringing in God for a witness.

They have a mighty reverence for the works and writings of antiquity; especially in what concerns the good either of soul or body: as in the case of remedies for diseases; the virtue of plants, metals, stones, minerals, and the like,

When a man has a mind to come into the society, they do not presently admit him hand over head; but keep him out of the pale for one whole year; admitting all of the same class to the same order of diet: giving every man also a pickaxe, a girdle, and a white garment (as aforesaid.) When a man has been long enough among them to give some competent proofs of his continance, and virtue, they change his course of diet, and allow him the benefit of purifying waters to wash himself: but he is not yet admitted to the table



ble in the refectory, till he has stood a two years probation for his integrity and good manners; and upon that trial he is taken into the society: that is to say, upon this further condition, before he can be established a member of the community.

[To be concluded in our next.]

*An Extract of Capt. BLIGH'S Voyage from TOFOA, the north-westernmost of the Friendly Islands, through the Pacific Ocean, to TIMOR, a Dutch settlement in the East Indies.*

**T**HIS is, perhaps, the most extraordinary voyage recorded in history, and evinces the wonderful providence and mercy of the Almighty, in preserving and supporting eighteen men in a crazy open boat, 23 feet long from stern to stern, and restricted to live on one ounce of bread, and a quarter of a pint of water, per day. They happily accomplished their voyage in 46 days, although the distance from Tofoa is calculated at four thousand miles, through a heavy sea, and squally weather, without any awning to protect them from the rain, which fell almost incessantly for forty days.

It is necessary to premise, that Sir Joseph Banks having delivered his opinion, that the Bread-fruit-trees of the Friendly Islands, might be cultivated in the West Indies, to prove a substitute for other provisions, in time of scarcity, the Bounty armed Ship, of 215 tons burthen, was fitted out in the autumn of 1787, and sailed from England in December, under command of Capt. Bligh, a lieutenant in the navy. The Bounty carried 4 six pounders, 4 howitzes, and 46 men. On the 26th October, 1788, they arrived at Otaheite; and on April 4th 1789, they left Otaheite, with every favorable appearance of completing the object of the Voyage, in a manner

manner equal to their most sanguine expectations, at this period the ensuing Narrative commences.

*Capt. BLIGH's Narrative.*

"I SAILED from Otaheite on the 4th of April 1789; having on board 1015 fine bread-fruit plants of that country, which, with unremitting attention, we had been collecting for 23 weeks, and which were now in the highest state of perfection. On the 24th we anchored at Annamooka, one of the Friendly Islands; from which, after completing our wood and water, I sailed on the 27th, having every reason to expect from the fine condition of the plants, that they would continue healthy. On the 28th owing to light winds, we were not clear of the islands; and at night I directed my course towards Tofoa. The master had the first watch; the gunner the middle watch; and Mr. Christian, one of the mates, the morning watch. This was the turn of duty for the night.

Just before sun-rising, Mr. Christian, with the master at arms, gunner's mate, and Thomas Burket, seaman, came into my cabin while I was asleep, and seizing me, tied my hands with a cord behind my back, and threatened me with instant death, if I spoke or made the least noise: I however called so loud as to alarm every one; but they had already secured the officers who were not of their party, by placing guards at their doors. There were three men at my cabin door, besides the four within; Christian had only a cutlass in his hand, the others had muskets and bayonets. I was hauled out of bed, and dragged on deck in my shirt, suffering great pain from the tightness with which they had tied my hands. I demanded the reason of such violence, but received no other answer but threats of instant death, if I did not hold my tongue. Mr. Elphinston, the master's mate, was kept in his birth; Mr. Nelson, botanist, Mr. Peckhover, gunner

FOR MONDAY, NOVEMBER 6, 1797. 31

gunner, Mr. Leeward surgeon, and the Master, were confined in their cabins; and also the clerk Mr. Samuel, but he soon obtained leave to come on deck. The fore hatchway was guarded by the centinels; the boatswain and carpenter were, however, allowed to come on deck, where they saw me standing abait the mizen-mast, with my hands tied behind my back, under a guard, with Christian at their head.

The boatswain was now ordered to hoist the launch out, with a threat; if he did not do it instantly, to take care of himself. The boat being ordered out Mr. Hayward and Mr. Hallet, midshipmen, and Samuel, were ordered into it; upon which I demanded the cause of such an order, and endeavoured to persuade some one to a sense of duty; but it was to no effect: "Ho'd your tongue, Sir, or you are dead this instant," was constantly repeated to me. I continued my endeavors to turn the tide of affairs, when Christian changed the cutlass he had in his hand for a bayonet, that was brought to him, and holding me with a strong gripe by the cord that tied my hands, he with many oaths and curses threatened to kill me if I would not be quiet: the villains round me had their pieces cocked and bayonets fixed. Particular people were now called upon to go into the boat, and were hurried over the side; whence I concluded that with these people I was to be set adrift. I therefore made another effort to bring about a change, but with no other effect than to be threatened with having my brains blown out.

The boatswain and seamen, who were to go to the boat, were to collect twine, canvass, lines, salt, cordage, an eight and twenty gallon cask of water, and the carpenter to take his tool chest. Mr. Samuel got 150lbs of bread, with a small quantity of rum and wine. He also got a quadrant and compass into the boat: but was forbidden, on pain of death, to touch either map, ephemeris, book of astronomical observations, sextant, time-keeper, or any of my surveys or drawings. The mutineers now hurried those they meant to get



rid of into the boat. When most of them were in, Christian directed a dram to be served to each of his own crew. I now unhappily saw that nothing could be done to effect the recovery of the ship: there was no one to assist me, and every endeavour on my part was answered with threats of death. The officers were called, and forced over into the boat, while I was kept apart from every one, abaft the mizen-mast; Christian armed with a bayonet, holding me by the bandage that secured my hands. The guard round me had their pieces cocked, but on my daring the ungrateful wretches to fire, they uncocked them.

Isaac Martin, one of the guard over me, I saw, had an inclination to assist me, and, as he fed me with shaddock, (my lips being quite parched with my endeavours to bring about a change) we explained our wishes to each other by our looks; but this being observed, Martin was instantly removed from me; his inclination then was to leave the ship, for which purpose he got into the boat; but with many threats they obliged him to return. The armourer, Joseph Coleman, and the two carpenters, M' Intosh and Norman, were also kept contrary to their inclination; and they begged of me, after I was astern in the boat, to remember they declared they had no hand in the transaction. Michael Byrne, I am told, likewise wanted to leave the ship. It is of no moment for me to recount my endeavors to bring back the offenders to a sense of their duty: all I could do was by speaking to them in general; but my endeavours were of no avail, for I was kept securely bound, and no one but the guard suffered to come near me. To Mr. Samuel I am indebted for securing my journals and commission with some material ship papers. Without these I had nothing to certify what I had done, and my honor and character might have been suspected, without my possessing a proper document to have defended them. All this he did with great resolution, tho' guarded and strictly watched. He attempted to save the time-keepers, and a box of all my surveys, drawings, and remarks for fifteen

teen years past, which were numerous : when he was hurried away, with " You are well off to get what you have."

It appeared to me that Christian was sometime in doubt whether he should keep the carpenter, or his mates ; at length he determined on the latter, and the carpenter was ordered into the boat. He was permitted, but not without some opposition, to take his tool chest. Much altercation took place among the mutinous crew during the whole business : some swore " I'll be damned if he does not find his way home, if he gets any thing with him," (meaning me ; ) while others laughed at the helpless situation of the boat, being very deep, and so little room for those who were in her. As for Christian, he seemed meditating instant destruction upon himself and every one. I asked for arms, but they laughed at me, and said I was well acquainted with the people where I was going, and therefore did not want them ; four cutlasses, however, were thrown into the boat, after we were veered astern.

When the officers and men, with whom I was suffered to have no communication, were put into the boat, they only waited for me, and the master at arms informed Christian of it ; who then said—" Come Captain Bligh, your officers and men are now in the boat, and you must go with them ; if you attempt to make the least resistance you will instantly be put to death : " and without any further ceremony, holding me by the cord they tied my hands, with a tribe of armed ruffians about me, I was forced over the side, where they untied my hands. Being in the boat we were veered astern by a rope. A few pieces of pork were then thrown to us, and some cloathes ; and it was now that the armourer and carpenters called out to me to remember that they had no hand in the transaction. After having undergone a great deal of ridicule, and been kept some time to make sport for the unfeeling wretches, we were at length cast adrift in the open ocean.

I had

I had with me in the boat the following persons: John Fryer, Master; Thomas Ledward, acting surgeon; David Nelson, Botanist; William Peckover Gunner; William Cole, boatswain; William Furcell carpenter; William Elphinston, Master's mate; Thomas Hayward and John Hallet, midshipmen; John Norton and Peter Linkletter, quarter masters; Lawrence Lebogue, sail-maker; John Smith and Thomas Hall, cooks; George Simpson, quarter master's mate; Robert Tinkler, a boy; Robert Lamb, butcher; and Mr. Samuel, Clerk. There remained on board the *Bounty*, with Fletcher Christian, master's mate;—Peter Haywood, Edward Young, and George Stewart, midshipmen, and 21 hands, the most able men of the ship's company.

Having little or no wind, we rowed pretty fast towards *Tofoa*, which bore N E about ten leagues from us. While the ship was in sight she steered to the W N W, but I considered this only as a feint; for when we were sent away—"Huzza for Otaheite," was frequently heard among the mutineers.

Christian the captain of the gang, is of a respectable family in the North of England. This was the third voyage he had made with me; and, as I found it necessary to keep my ship's company at three watches, I gave him an order to take charge of the third, his abilities being thoroughly equal to the task; and by this means my master and gunner were not at watch and watch.

Haywood is also of a respectable family in the north of England, and a young man of abilities, as well as Christian. These two were objects of my particular regard and attention, and I took great pains to instruct them, for they really promised, as professional men, to be a credit to their country.

Young was well recommended, and appeared to be an able stout seaman; therefore I was glad to take him: he however, fell short of what his appearance promised.

[To be concluded in our next.]



FOR MONDAY, NOVEMBER 6, 1797. 317

ORIGINAL POETRY.

*For the American Moral & Sentimental Magazine.*

ON HOPE.

TIR'D with the retrospect of pleasures past,  
And fearing present pleasures may not last,  
I call on Heaven born beauty to my aid  
And court acquaintance with the virtuous maid.  
Hope is her name in ever-green array,  
She walks the day and waits the night away;  
Heav'n is her birth place, but on earth she lives,  
And by her smiles the aching heart relieves;  
How much may be sustain'd of present ill  
While future prospects keep the passions still,  
Hope from the prison of distress may see  
The mansions of triumphant liberty,  
And point the soul that sits in sorrows cave  
To pleasures that survive the threat'ning grave,  
Alleviating thus its present pain,  
By the rich prospects of eternal gain;  
Calm in the midst of the surrounding storm  
And in the calmest scene devoutly warm.  
Hope on her anchor leaning stands secure  
Her ground immutable her anchor sure.  
Such is the christian's hope, but hopes there are  
Which lead to disappointment and despair,  
Founded on quicksands which must soon give way,  
And sink the soul that trusts them in dismay.  
Behold yon ship by dreadful tempests hurl'd  
From wave to wave along the wat'ry world;  
Now deep beneath the swelling surge she lies  
And now the billows lift her to the skies,  
The sailors ply their utmost skill and strength  
And struggle with destruction till at length  
Worn out with fruitless toil the helpless crew  
Sink in despair with only death in view:  
Now o'er their heads the parting clouds display

A speck of azure and a glimpse of day :  
 Swift as the light darts through the gloomy air,  
 Fair hope descends and banishes despair.  
 To men like these how welcome such a sight  
 Their eyes how glad to meet long absent light,  
 How does the cheering passion kindle round—  
 And thankful shouts along the deep resound :  
 But see a soul on seas of guilty fear  
 From hope's green shore fast sailing for despair,  
 Unwilling to advance yet forc'd away  
 By the strong gale of God's strict equity ;  
 A broken law demands the sinners blood  
 Justice stands plaintiff for an injur'd God ;  
 Conscience summoned to the awful bar,  
 Turns evidence and leaves him to despair ;  
 Condemn'd already ere his cause is try'd  
 Unable truth's bright presence to abide,  
 Away he flies—but whither can he go  
 Justice behind, before him endless woe,  
 Fast to the deep he speeds that leads to Hell,  
 And quits the shores where hope and mercy dwell,  
 Hide me he cries from that tremendous frown  
 Ye gloomy powers of darkness drag me down,  
 And in your closest caverns let me lie  
 Conceal'd awhile from that all searching eye.  
 Now on the verge of time behold him stand  
 Behind pursu'd, beset on either hand,  
 The shoreless ocean of eternity  
 As he advances gaining on his eye,  
 Billows of endless fire around him roll  
 And bursting thunders shake his guilty soul,  
 Now where is hope, can God or justice change,  
 Can Hell be quench'd or souls immortal range  
 A circuit wider than Jehovah's eye ?  
 And thus avoid eternal misery.  
 No ! God 's immutable, and justice hears,  
 No suppliant's cry, is melted by no tears,  
 Not penitence herself has power to ward

The guilty soul from his avenging word,  
 Nor can a creature from Jehovah's eye  
 Be hid one moment from eternity;  
 Yet lo! superior to this ten-fold night,  
 Fair hope appears in robes of heavenly light,  
 From her bright lamp Almighty mercy beams  
 Where shines this prodigy—  
 From Sinai's flames,  
 And Hell's dark cavern turn away thine eyes  
 And see on calvary the day-star rise,  
 Jesus the Saviour has atonement made,  
 Jesus the surety all the debt has paid;  
 Jesus the man restores the broken law  
 Justice from sinners may his hand withdraw,  
 Jesus the God gives sanction to the deed  
 And truth herself proclaims the sinner freed,  
 This is the ground where hope of glory stands,  
 And boundless prospects of delight commands  
 This is the way and this the only road  
 From Sin and death to holiness and God;  
 All other paths to hopeless ruin tend  
 And must at length in hopeless ruin end;  
 Jehovah's name in Jesus is reveal'd  
 Behind his common works it lies conceal'd:  
 Search nature's volume through and thou shalt see  
 In every flower and plant and bush and tree,  
 The footsteps of a God are left behind,  
 But God himself in these thou canst not find,  
 Or lift thine eyes and through the trackless air  
 Enquire his name of ev'ry rolling star,  
 They'll tell thee all as in their spheres they shine,  
 Their lustre is borrow'd from a boundless mine,  
 God they proclaim to all the creatures round,  
 From Albion's shores to earth's remotest bound,  
 But what his name his nature or his will  
 Their silent beams in darkness leaves thee still;  
 His name 's a secret thou canst never know;  
 From ought above the stars or ought below,



Till through thy heart he makes each letter shine  
 In crimson characters of blood divine ;  
 God is the ocean of delight unknown,  
 That fills the happy myriads round his throne :  
 Grace from this ocean like a river rose,  
 And back to God with ceaseless motion flows,  
 Mercy's fair vessel on this river sails,  
 Safe to the port of Heaven nor ever fails,  
 No storms can sink the soul that ventures here  
 This hope was never conquer'd by despair ;  
 This is the stable anchor of the soul  
 That fast abides while tempests round it roll ;  
 Long is the cable but its hold is sure,  
 The saints shall triumph but they must endure.

T. W

*For the American Moral & Sentimental Magazine.*

## THE ROSE.

BEHOLD the rose, how fine its clad,  
 The beauty of the rising morn ;  
 'Tis clothed in a shining red,  
 And grows upon the desert thorn.  
 But now alas ! its beauty's fled,  
 Its rich perfume, is past away,  
 The frost has nipt its tender bud,  
 Before the rising of this day,  
 An emblem of frail man's estate,  
 What numberless dangers us surround,  
 How pain and sickness does await,  
 To hurry us beneath the ground,  
 The rose is dress'd in colours bright,  
 But are the morn fades away,  
 So man is fair unto the sight,  
 But dies before the rising day,  
 But when our mortal life does end,  
 And we from earth does pass away  
 Our Spirits must to God ascend,  
 Or in eternal darkness stay.

J. B—LL.